STUDENTS' CONVENTIONS

This pamphlet was written by Mr. A. S. Rajam who is well known in Madras as one of the organisers of the Madras Students Convention and later as its Secretary. This pamphlet shows in what ways that Covention can be developed and rendered more useful to the Student world.

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STUDENTS' CONVENTIONS.

The student of our national affairs should turn to the young to find out the indications of our future. A foreign traveller intending to know of the new spirit in India and desirous of understanding her thoughts and her secrets, may acquire half the knowledge by visiting Government houses and legislative chambers, by interviewing officials and public men, by attending Congresses and public meetings. He would miss the other and the better half, he would fail to get at the deeper and the more essential side of Indian life, if he does not study the minds of the youngmen, if he does not understand their schools and their Universities, their Clubs and their Conferences. For every phase of modern life in India and every current of national thought find their home in the hearts of the young, and the special forms which the particular characteristics of the youths develop will be the forms which will mould and direct the life of to-morrow. One has only to turn to the more living of our students' debating societies, to larger organisations like the Behar Students' Conference or the Madras Students' Convention, to see how much the national movement has impressed their minds and what gifts of intellect and shades of temper they bring to bear upon their attitude towards it. It is now a year and four months since the idea of a convention was first ventilated in Madras and a definite beginning was made to materialise it. It is seven months since we witnessed the triumphent blossom of the first flowers in the form of the Convention of December last. A review of the movement and an anticipation of its future, both in relation to the wider world around us, is what is attempted in this pamphlet.

The Convention of December last was one of the many altars raised at the time for the worship of the mother. Great interest was displayed in the growth of the movement and every one who had the welfare of the students of South India at heart, watched its evolution with attention and care.

Some Principals and Professors had certified even at an early stage, the perfect inocousness of the movement and its positive usefulness. Others as naturally, felt an anxious concern, while some found in it a portentous phenomenon, a comet whose grisly tail shook pestilence and war. The journalistic oracles of the Anglo Indian Press uttered some faint and inaudible cries, and made pronouncements more oratorical than oracular calling it "Undiluted Besantine Tommy rot" "Twentieth century impertinence" and "Autonomy run mad." But these things did not matter. What mattered were the messages of sympathy from, Mrs. Naidu, Mr. Gardner, Mr. Reddy. Mrs. Besant and Mr. Arendale. What mattered was Sir S. Subramaniam's feeling, that the presidentship of the Students' Convention was to him a greater honour than presidentship of the Congress could be. What mattered even more was the faith of the students in the utility and need and sacredness of the movement. The proceedings of the Convention, as could be seen from the report published recently, were conducted with an orderliness and dignity worthy of the ideals for which the movement stands. The end of December showed that the movement was an accomplished fact.

Every one knows by now the objects and the constitution of the movement. The objects as stated in the rules are.

(1) To unite the students of the different colleges within the jurisdiction of the Madras and Mysore Universities by common ideals in a common organization.

(2) To create a spirit of harmony and good understanding between professors and students of colleges and thus prevent so for as possible serious breaches of disclipline in colleges and maintain peace and order within them.

(3) To make the students take greater interest in social service and make organised efforts to educate the depressed classes and remedy other social evils.

(4) To organise a strong and healthy body of public opinion against the evils prevalent in the student community.

(5) To discuss various educational and social problems so far as they lie within their province and suggest their solution.

(6) To study student conditions in the different parts of the Presidency and to remedy the evils incident to them.

(7) To make the Convention in every way a fit adjunct to Collegiate life in preparing the students, by self-sacrifice and self-discipline, to be worthy sons of India and true citizens of the Empire.

These objects are sought to be realised by an annual Convention of delegates, to pass resolutions on subjects of general interest to students, to educate their public opinion and to press on the authorities the need for reforms and improvement, and by work carried on severally, through the year by the Branches, in giving effect to the resolutions, in conducting night schools and carrying on other forms of Social service. The constitution of the Convention consists in a number of affiliated Branches and Associations. The Convention is thus a federation of various autonomous associations scattered all over the province and bound together by the objects which are common and by the annual gathering of duly chosen representatives.

Large movements have always an urge divine to their existence and work. It is well, therefore, to consider the spirit which animates the movement, the inspiration which is behind it. The consciousness of our place in the revival of India's glory, the feeling of pride in the students that they are the builders of the future splendour of their country, and the consequent desire for preparation for a life of service and struggle—these are the thoughts which impart to the movement its moral force and stobility. The student feels that his will be the hand to grasp the spear and his the head to wear the helmet in fighting out the battles of his country. The Convention is only the training ground. It is the cradle of the citizen and the patriot.

Ordinarily we should expect our colleges and our universities to do the work, the Convention proposes to do. But the defectiveness of our educational system, its extreme inadequacy to the needs of the day, the unspeakable evil of which it has been the conscious or the unconscious parent are matters of common knowledge. We expect universities to be the nurseries of true and dutiful citizens. It ought to be their

function to develop every talent, to further every type of individuality, and to produce something of every one of its alumni. An efficient university will never declare a failure of its candidates. The effects upon the character of our rising generations which the unsuited courses, the soulless examinations, and the sanguinary slaughters have been having, cry aloud to heaven for vengeance. They have crippled the lives of the vast majority of our young men, and demoralised even the few who by daily labour and nightly vigil have secured the poor and unsubstantial reward of a Degree. It is simply shocking, when we coolly reflect over the danger to the community caused by the heavy rate of mortality in the examinations. When we turn to the colleges, far from mitigating the evil by providing a truly educative atmosphere, the majority of them quietly feed the universities and do little more. Look at the utter absence in almost all our colleges of anything beyond the dull, dreary routine of daily lessons. The Colleges must be little States, if their objects are real education and not an imposture thereof. How many satisfy the test? How many make of it an organism, a family with duties and obligations which are moral and human and not mechanical in their character? How many are our graduates, whose education was due to the college and not to the atmosphere of public life around them and the ever wakeful thought within themselves that they should not to be lost in the craze of academic pursuits, if they have to come out with a living mind and a living heart? We cannot expect then, that our young men would through the Colleges alone realise the fulfilment of their hopes, that they should find their student life a preparation to their civic and national life hereafter. It may be that the Colleges are in their own way useful. It may be that they cannot help being what they are. But it is our duty to see that our young men are not offered as sacrifices to a partial and a defective system of education. Therefore it is, that we need an extraneous organisation which will take up the work that the Colleges are not doing, and provide an atmosphere but for which many of our young men would wither away. Herein lies the necessity for the Convention, in the state of education

which is painfully partial in the good it does, and does not include in it the civic side which is everywhere and especially in India, the most important part of a sound system of education.

The desire for a more congenial atmosphere, and the longing to do something has been finding expression in the various Associations and Leagues which have been started from time to time. Night Schools have been going on, pilgrims have been helped in crowded festivals, Leagues have been started to put down social evils : But these are isolated attempts. The Convention proposes to start additional ones and consolidate the new and the old into one provincial federation. The advantage is obvious. The increased permanence, the sense of membership in a wide fraternity, the wholesome spirit of competition, the sense of wakefulness, which a brotherhood of associations fosters, are the benefit of such consolidation.

It may be asked, how does the Convention supplement the work of the college and provide the opportunities which the colleges have not provided ? The answer is the advantages of the working of the movement. The work through the year includes meetings where subjects are discussed, the carrying out of resolutions passed at the annual sessions, the creation of a body of student public opinion, and the conduct of Social Service organisations. The value of debates in cultivating habits of clear thinking and lucid expression is well known. The capacity to speak which the colleges do not much foster is extremely useful in this country, where so much of propogandist work is to be done. Public speaking is an instrument of national service. Then, when the Branches carry out the resolutions, they have to study and act in directions which the colleges have not recognised. The first Convention has said, for instance, that we ought to develop our vernaculars, study our national history, pay attention to our physique, give up habits of smoking and the custom of demanding dowries. The branches open physical clubs and study classes and institute leagues with vows and resolves. Here again, the work of the college is sought to be supplemented. The social service work brings us into personal

touch with the realities of our social and econamic life. It develops our instincts of service, creates a sense of fellowship and plants in us the germs of philanthropic work on a larger scale in the future. If these are some of the advantages of our work through the year, the annual Convention teaches us the conduct of large organisations and the difficult but indispensable knowledge of working in harmony with persons of different temperaments, cultivates a spirit of unity, and a sense of responsibility, studies our wildness and smoothens our angularities; gives us knowledge of men, refines our temper, in short, teaches us the moralities of public manners and the principles of public conduct. Participation in the Convention will remove many of the defects of our national character, the lack of assertiveness, the absence of public irritability and the want of that spirit of noble discontent. In all these the Convention goes further than the colleges, does much they do not do, and prepares the Students for the great and responsible work which shall soon be theirs.

The Madras Students' Convention is yet an infant movement and has not done much to carry out its programme. All that it could do was to bring about the first Convention. Its work lies in the future, and we may pause a while and see on what lines it should work and how it ought to make itself really useful. But before we do so, let us examine two other Students' movements which have been doing good work in the past.

I shall first consider the Beharee Students' conference organisation started in the dangerous vicinity of Bengal during days of political unrest and trouble. Since the year 1906, the Students have gone on with their yearly gatherings and daily work, and the roll of their presidents include such distinguished patriots as Mr. Justice Sherfuddin, Sachitananda Sinha, Mazarul Hague, Syed Imam, Mrs. Besant and Jadunath Sirkar. The resolutions which have been passed from year to year, declare the needs and difficulties of the Beharee students, the reservation of admissions in Colleges and Messes, the want of adequate provision for the education of Beharees, disabilities in certain Colleges in the

way of admission, prevalence of the use of tobacco and alchohalic drinks, ignorance of the vernacular, the want of enterprise among the Students. Some of their Conferences have included exhibitions and athletic tournaments. They have any number of prizes and troophies and as many competitions in writing, speaking, recitation, games, exercises, proficiency in vernacular etc. Their presidential addresses contain sensible appeals and sober advise. They carry on, further, social service through the year, and the reports of later years lead us to believe that the 11 years of work have distinctly improved the character of their youth. The most striking feature of their work is the steadiness and strength of enthusiasm which has gone on unabated for eleven years and has established them and their reputation on a secure and unshakable basis.

The Christian Students' movement with its branches all over the world is a marvel of organisation. Its abundant resources and its splendid leadership have made it a useful model for all student movements. We do not of course, approve of their objects and their watchword but we must admire their earnestness, their system and their work. Theirs is a religious organisation and their work consists in study and in service, in prayer and in social work of many kinds. Their women too have their organisations. America had 721 women organisations with a membership of 65, 129, and India had 67 associations with a membership of 20, 50 women students. The North American Men's organisation had in the same year, 1915-16, 770 organisations, 582 of them reporting a membership of 75091. The figures of subscriptions that some universities have contributed for missionary work, are interesting.

Princeton	...	...	$ 11.292
Pennsylneria	...	...	$ 23,683
Zole	...	...	$ 23,700

The total gifts for the purpose from 668 institutions was $ 213,784. Besides the general interest, and strength of organization of the movement, we have to notice the larger number of camps and conferences they arrange. Our branches might also follow the camps system. The members

go out of their residence to some neighbouring place of interest and there spend a few days of freedom from their regular work, to come closer together to make common resolves, and to concert measures for some specific forms of activity. Our Branches might well combine with this camps work, that of scouts. The members themselves shall erect a provisional cottage for their dwelling, cook their own food, live as much in the open air as possible, and develop hardihood and self reliance. I shall dismiss the Christian movement with a quatation of figures showing the number of young men from the Universities of America who have taken the watchword of Evanglisation for their life work and have gone forth to the various theatres of work. Some of them it may be mentioned have been killed for propogating the Christian faith.

The figures of the volunteers who have actually sailed out of America during the period of 1886—1916 are as follows:—

Africa ...	654	Philippins ...	170
Arabia ...	26	Siam, Laos and Straits ...	109
Central America ...	40	South America ...	389
China ...	1885	Turkish Empire ...	229
India, Burma and Ceylon ...	1177	West Indies ...	181
Japan, Corea ...	781	Other countries ...	263
Mexico ...	168		
Oceania ...	67	Total ...	6161
Persia ...	52		

To return to our subject, the lines of work which we have to follow, may be stated as follows :—

(1) The starting of more Branches by propogandist work. Each Branch must be morally responsible for starting more branches and for bringing more students under the movement. Madras may take up Cocanada and Rajahmundry, these again further, Vizianagaram and Berhampore. Trichy my take up Madura, Tinnevelly and Trivandrum, Trivandrum again must take up Ernaculam and Nagercoil. Madanapalli may take up Palghat and Calicut, and thus we should secure a regular net work of Branches.

(2) The Supreme Committee should at once start a magazine which shall supplement the propogandist work,

and keep up the existing branches in a state of health and soundness.

(3) The Branches must carry on by regular and systematic methods, work by way of social service. The various methods of social service are as follows :—

(a) Every Branch must have about half a dozen night schools in various parts of the town and in the neighbouring villages.

(b) The Branches can start Volunteer Corps, even maintain a permanent one, to keep order in public meetings and help pilgrims in crowded festivals.

(c) Sone of them should study social work as carried on by more advanced bodies, both in India and outside, and publish pamphlets on right methods of social service and on subjects of popular interest and use, on the lines of those issued by the Unitarian Association of Boston.

(d) Hospital Visiting work is another useful form of social service.

(e) Holidays may be used in lecturing to the masses on useful subjects.

(f) Co-operative stores may be started to supply books and other necessaris at a cheaper cost, and the proceeds may be used for scholarships to poor boys.

(g) Collection of funds for the relief of the distressed in times of famine or flood.

(4) Camps and excursions should be arranged, and social life should be developed by inviting members of other Branches for a week end at one of these camps. Places like the Red Hills near Madras, the Anicut near Trichi, the water falls near Tinnevelly, are eminently suited for such camps. Receiption of new members, and welcome to new graduates from the Branch rolls may also be arranged tor to further social life.

(5) The Convention may arrange for a Summer House in cheap and healthy places like Madanapalli or Mercara.

(6) In big cities, the Branches might open bureaus of information to new Students seeking admissions, lodgings, friends etc.

(7) The branches should develop a sound body of publie opinion with respect to the evils of the student community. The student who has not followed the views he has avowed or the student who demands a dowry should have his life made unbearable by social persecution, if moral persuasion have been found to be unavailing.

(8) Sir S. Subramaniam's advise in the address delivered as President should be followed up, I refer to the advise with respect to the ventilation of our difficulties and complaints. As Mr. M.A. Jinnah said the other day, students know best where the educational shœ pinches. They can point out the defects and inadequacies which affect them directly, taking care that in so doing they are full of "Moderation, sense of respect and dignity and never forget that the cardinal virtue of young Aryans has always been Reverence." I really do not see why young men who know the difficulties of studying a foreign language should not petition for a lowering of the standard of excellence, why students who have known the horror of philological studies should not request the authorities to reduce the portions, why they should not speak out the causes of their ignorance of Indian history and ask of them to give it a more prominent place and teach it in the right spirit to themselves and their juniors. There is nothing of "grievance manufacturing machinery" in such things. The students feel the difficuly believe that the authorities, having their interest at heart will improve the situation. Out of trust in them, they appeal. The students should not be content with the mere passing of a Resolution. They should wait on professors and Principals and impress upon them, their views on the subject. I may appeal to the Principals not to call such acts impertinence. Meet them with courtesy and sympathy, and talk the matters over. You may find they are right. At the least, you have had some time of serious talk with your students, that has itself some value.

The recent G. O. 559, caused considerable uneasness among the students. They could certainly convey to their Prinipacls their right in this matter, especially when the Principals are opposed to the G.O.

(9) The Convention should bear in mind that it is not only an educational but also a national body. It should never get officialised. The movement should keep touch with the leaders of the country, and take advantage of every opportunity of welcoming and honouring them.

10. The Annual gatherings should have a resolution emphasising the importance of dedication to the country's service and calling upon some one at least to come forward every year to make public service his life work. There must be one at least in every Convention who has got the requisite ability and is placed already in well-to-do circumstances and can therefore give up all thoughts of professional work in life. Would it not be a most splendid contribution year by year, to send forth a young man who devotes himself to the service of his country? He can be presented to the Servants of India Society or to any other equivalent order as the new year's gift to the country, of the Convention. This resolution of appeal will have to be a very solemn matter, and may be entrusted to a very distinguished person to be moved. I speak of this point with special earnestness, and I am sure it will be found to be acceptable. It is also possible for some young men to offer themselves for a few years on an ordinary allowance as full time workers in a cause. In the latter case, the Convention will have to previously provide for such volunteers, the field and the means.

I have suggested these ten lines as possible means of making the Convention useful. We can choose a few of them to begin with and go on slowly broadening our scope, and extending the field of our operations. A provincial convention of some thousands of earnest and determined students is bound to be a powerful and influential organisation. Strongly established, it is sure to command the respect of every thinking man, and we may come in the course of years to command large funds which may be used for many and varied forms of work and amelioration. A provincial Convention which is a success is certain to give rise to other provincial conventions, as already, have been witnessed stirrings in the U. P., Bombay, Bengal and Orissa. We can one day

consolidate all these and bring them under a Pan-Indian federation.

But there are difficulties also on the way. The first fear we are justified in having is, would the enthusiasm be abiding? There are other fears also. Would we be practical and do something? Would we keep up an interest, which does not depend for its vitality on the leadership of individuals? Would we have courage with tact, statesmanship without conservatism, and imagination without extravagance? Would we choose the right type of leaders and helpers? Would we in times of trouble and persecution have patience and coolness and faith, which alone can keep our movement from falling? or Would we be devoted to the drudgery of daily duty, even as we are fired by the imagination of Provincial Conventions and Pan-Indian Congresses? We have also to consider how much of help we will have from outside. Would our Professors and Principals to whom we mean no ill, understand us aright? Would they impose upon us conditions which would narrow our scope, restrict the range of our friends, and cripple our initiative? Would they be pleased to see in the Movement only an extension of the work to which they have given their lives? And our leaders, what do they say? Do they call us presumptous or would they help us in our ardous task and give us the value of their experience in public life, so that when their places know them no more, we might step in and face the problems of the land with greater care and deeper concentration? These are some of the thoughts which crowd into our minds as we cast our eyes into the future. But it is but truth to say, that the real help, the real responsibility, is with us. If we are but true to ourselves and to the light within us, we can brave a would in arms. Rightly conducted and firmly held, our movement would infallibly raise the tone of public life in South India, and bring the day of our national regeneration considerably nearer. The movement is a challenge to our sense of service and spirit of enterprise, it is a call to our duty as students of to-day and citizens of to-morrow If maintained and fostered, it will grow into a historic institution and become the University of the citizens of the future. Neglected and forlorin it will be an opportunity lost, a call unheard, a trust betrayed.

Appendix A.

HOW TO START A BRANCH.

The strength of the Convention depends on the nuumber of Branches it has and the number of members each branch is able to acquire. The object of the Convention, the methods of work so far formulated and its present resources are wide enough to engage hundreds of workers. We have also to show that the movement is not confined to a centre here and a centre there, that it is not restricted to the spheres of influence of a few energetic individuals, but is wide and pervasive standing for a principle and called into existence by needs of a very definite character. Nor is there any reason to fear that the enormous number of members we may come to have through a large number of Branches will make the machinery too ponderous to be easily worked, The members will be distributed over wide areas, and there should be no difficulty in working the constitution, once a definite scheme is laid down and a programme of work formulated. The addition to the number of branches and of membership is therefore very desirable and some of the measures suggested below may be taken up as the most practical.

The best course to adopt is to start a branch anew, consisting of such students as are willing to join. Every Collegiate Centre is sure to have at least half a dozen students who are in perfect sympathy with the movement and who would certainly have joined a Branch, if only there were one. It is for such of them to take up the initiative even if they are much fewer in number. Every one of these students is sure to have a few friends whom he ought to be able to influence. It is for this small group of men to gather their friends and make a beginning, however humble. It is quite enough if a College Centre could begin with a branch of five. If they are earnest, they are sure to attract more. Once this is done, they can call for further information regarding rules etc., from the General Secretaries and get themselves duly affiliated. Thus we get a Branch in a very real sense of the term.

A Branch of a federal type may also be formed, if local circumstances make that the more practicable. Again, the student or students who are interested in it must take the move and get to negotiate with the Literary Associations and Clubs already existing and see they all unite together on a federal basis. Each Association will have its own individual existence as usual, but all of them

together take up the objects of the Convention and constitute in their collective capacity the Convention Branch. They elect an executive and Secretaries, fix the rates of offiliation to their own federation and all together get affiliated to the Students Convention. On this basis has been formed the Trichi Convention Branch, which consists of 6 differents Associations bound together by the objects and the purposes of the Convention.

If for some cause or other, this is impracticable also, then any one or two of such Associations can secure separate affiiliation to the supreme committee of the Convention. Madura for example, has followed this last suggestion as Madanapalli has followed the first.

These are some ways in which a college centre can come under the Convention, unaided by any efforts of the supreme committee. These are more spontaneous growths, also they are considerably cheaper. But the supreme committee must also see to it, that by its efforts a propoganda is kept up.

One word, in conclusion, as to the students' attitude towords opposition. The only opposition which is really serious is that of the College authorities. In spite of all that can reasonably be urged in our own favour, there will be some against us. The students will do well to try their best to talk over the matter with some of their own professors in case of opposition. And they can even make them their presidents or vice-presidents as a safeguard of mutual confidence and good will. The fact that such an eminent man as Sir S. Subramaniam has supported the cause, the existence of other Branchs, as also the harmless character of work as testified in our Reports of the past may also be urged as arguments in our favour, on recalcitrant and suspicious professors and Principals. But it is possible that in spite of all these steps on our part, there will be disapproval and persecution. In such cases, students would do well to take the matter into their own hands. It is thereafter a matter of courage and statesmanship in them. They may well stand united and go on with their Convention work. in spite of the disapproval of the authorities, provided they believe in the propriety of their own cause, and conduct themselves always with temper, courtesy and modration. Strikes and the like should in no case be resorted to. Let us hope, however, that the Professors will have the same sympathy for the convention, as many of them have had in the past, and that there will be no occasion for any diffrenences at all, even though these differences may be tempered with good manners and tolerance on both sides.

Appendix B.

THE STUDENTS' CO-OPERATIVE STORES.

I referred to a Co-operative Stores in proposing the possible methods of work for the Branches of the Convention. The need for such an Association will be clear when we consider the financial needs of the Convention. If we have to do any real Social Service work, we shall need large sums of money. The Co-operative Stores will be an independent and reliable source of income. The Student at present resorts to the professional merchant for his daily needs with the result that he pays much more for the article than it Commercial value. The merchant wants as huge profits as possible. It is not far from correct to say that every Rupee of the merchant means only about 12 or 13 annas of original value. The Co-operative stores can get the same article for the same original price and sell it out for a lesser profit, thus effecting a saving to the students and attracting customers. The annual proceeds should meet the establishment charges, the dividends on the shares, the contribution to the reserve fund; and the balance should be used for the education of the poor, and for scholarships. I shall not work up here the exact figures but I shall suggest to the reader to consider the probable number of students in a particular locality, their annual purchasing power and extra amount they spend in buying of professional merchants. The Co-operative stores can certainly guarantee the sale of the same articles with a profit not more than half the profit of the professional merchant.

It is not difficult to see what the advantages of the Co-operative Company are. It will be managed nearly by students, and that means practical experience on the business line, knowledge of the details of trade, experience in banking, and the acquisition of some of those habits which only a business life can give and which the students of South India generally lack. We have again the advantage of saving a considerable sum every year to the student world, as also a substantial amount for the funds of the Convention. Madras with its about 5,000 students, and an average annual purchase worth about 65 Rs. per student, should be able through an efficient and well managed stores, to save about Rs. 20,000 a year for the students, and the stores should be able to score a profit amounting to the some number of Rupees.

I give below a scheme drafted for me by a respected teacher of mine who has had very considerable experience in the working of Co-operative stores. I produce substantially, what he gave and I shall only add, that the figures which are given here are only meant

to furnish a clear idea and will have to be worked up in relation to the Circumstances of a locality with greater minuteness and care. The scheme is as follows :—

A limited liability Company should be started to deal in stationery, books, dress materials, medicines and the like.

The working Capital must be raised by way of shares, each student taking up a share of at least 1 Rupee. with an entrance fee of annas four per share. The entrance money is not returnable. But the share money is, after two years; or even before, if the Student leaves Madras or dies. The member's share should be limited to ten each.

The affairs of the Society will be managed by 9 directors who shall be Students and shall be elected by the general body of the share-holders.

Purchases and sales will be for cash.

The establishment charges will include to begin with (*a*) 1 Clerk on Rs. 20, a failed candidate, appearing for the Examination again is suggested; (*b*) a servant on Rs. 7; (*c*) house rent or room rent on Rs. 20 p.m.; Contingent charges Rs. 3; the total, Rs. 50 a month or 600 a year.

The establishment charges can be met by discounts, Commission etc.

If 500 members join at the starting and take on an average two shares, they would subscribe Rs. 1000 in all; entrance fees will amount to another Rs. 250. The working capital will be Rs. 1250. From the entrance fees, almirahs etc. can be purchased.

If each member purchases from the Society for Rs. 25 a year, the annual sale will amount to 500 x 25=Rs. 12,500. The Co-operative Stores is open to all students, members or no. You may get a net profit of 1 anna for every rupee of sale. For Rs, 12500 we should get a net profit Rs. 781-4-0

The articles that are to be stocked are mainly text books, a few novels, paper of ordinary quality, note papers and envelopes, note books, lead pencils, holders, nibs fountain pens, walking sticks, penknives, pencil caps, clips, toothpowder, inks, a few watches, handkerchiefs, coating and shirting clothes, towels, soaps, matches, candles chimneys, Caps, Shoes, Neckties, watchchains, brushes, pins, umbrellas, socks, etc. etc., in short every article which a student requires during his stay at College.

¼ of the profits should go to the Reserve fund. Of the Remainder should be paid out dividends on the Share Money at the rate of about 6 per cent. The balance shall be utilised for scholarships, night schools expenses, and other forms of social and philontbropic work.

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